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VOL. XII, No. 14

MONDAY, FEBRUARY 3, 1919

WHOLE No. 328

A Partial List of the 510 Schools That Use *Graphic Latin*

HIGH SCHOOLS

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Albion, Mich.
Anthon, Iowa
Ariel, Pa.
Arlington, Ind.
Arlington, Mass.
Ashland, Nebr.
Atlanta, Ind.
Bainbridge, Pa.
Baltimore, Md.
Bancroft, Iowa
Beacon, N. Y.
Belleville, N. J.
Belmond, Iowa
Benton Harbor, Mich.
Berrien Springs, Mich.
Biddeford, Me.
Black River Falls, Wis.
Bloomfield, Nebr.
Bonesteel, So. Dak.
Brattleboro, Vt.
Bristol, Pa.
Brookfield, Mo.
Butler, N. J.
Butte, Nebr.
Canton, O.
Caledonia, O.
Cambridge, Mass.
Carey, O.
Catasauqua, Pa.
Central City, Ky.
Chelsea, Mass.
Chicopee, Mass.
Cincinnati, O.
Clarksburg, W. Va.
Clark's Summit, Pa.

PRIVATE SCHOOLS

Academy of Notre Dame, Roxbury, Mass.
" " the Sacred Heart, Boston.
" " " " St. Louis.
" " " Visitation, Dubuque, Iowa.
All Saints School, Sioux City, So. Dak.
Miss Barstow's School, Kansas City, Mo.
Belmont Abbey College, Belmont, N. C.
Blackstone College, Blackstone, Va.
Brimmer School, The, Boston.
Brunswick School, Greenwich, Conn.
Buies Creek Academy, Buies Creek, N. C.
Cascadilla School, Ithaca, N. Y.
Ceaderville College, Ceaderville, O.
Centenary College, Shreveport, La.
Colgate University, Hamilton, N. Y.
College of the Incarnate Word, San Antonio, Texas
College of St. Elizabeth, Convent, N. J.
Columbian College, Westminster, B. C., Can.
Connecticut College, New London, Conn.
Country Day School, Newton, Mass.
Country Day School, Kansas City, Mo.
Miss Craven's School, Newark, N. J.
Culver Military Academy, Culver, Ind.
Dartmouth College, Hanover, N. H.
Dean Academy, Franklin, Mass.
DeVeaux School, Niagara Falls, N. Y.
East Carolina Teachers' Training School, Greeneville, N. C.
Franklin School, Cincinnati, O.
Ga. Normal and Industrial College, Milledgeville, Ga.
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JOHN C. GREEN, Jr.

Latin Instructor, BLAIR ACADEMY

BLAIRSTOWN, N. J.

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NEW YORK

The Classical Weekly

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VOL. XII

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No. 14

A book that should have been noticed long ago is a monograph of 64 pages, entitled *Hints and Helps for Students of Latin*, published privately, in 1914, at Hamilton, New York, by Professor John Greene, of Colgate University.

The contents of the monograph are as follows: Foreword (pages 3-7); The Inflected Forms (8-17); The Pronouns (18-34); Helps Toward Analysis (35-47); Translation (48-64). In the Foreword attention is called to the parts of the book which, in its author's opinion, are of special value: the discussion of the pronouns (§§ 31-55), and the treatment of "the relational mechanism of the language" (§§ 56-76).

In the paragraphs on Inflected Forms (1-30) many useful hints and helps are given which, if mastered and used, will enable pupils—and teachers—to gain a firmer mastery of the Latin inflections. Since Professor Greene is dealing here, as everywhere else in his book, "only with facts" (the facts, by the way, of Classical Latin), he naturally was unable to present much, if anything, that is new; but he has made an earnest—and often successful—effort to put the facts well. Without mentioning, (so far as I noted), the term homonym, he deals largely with homonyms, and gives, in various paragraphs, lists of them for practice. In these, as a further means of testing the student, Professor Greene omits, e.g. in § 30, the markings of the long vowels.

A very important part of Professor Greene's book is his discussion of the Threefold Pronoun (§§ 31-55). In English, he says, *who*, *which*, *what* are twofold pronouns, since they serve both as relative pronouns and as interrogatives. In Latin, the forms made up on "the root *qui*, *quo*, *qua*" constitute a threefold pronoun, relative, interrogative, and indefinite (33). Professor Greene objects (33) to the practice obtaining in Latin Grammars <and Beginners' Latin books> of giving, in three separate places, the forms of the relative, the interrogative, and the indefinite; he groups in one paragraph (34) all the forms involved in the three sets of uses. Since the forms serve both as substantives and as adjectives, it follows that for any form included in this list we must select, at once, two of the six possibilities, if we are to determine aright the function and the meaning of the form (35). But, as Professor Greene points out (36), there are definite aids to right progress in this labyrinth: e.g. certain forms are never relative; *quid* is never adjective.

§ 38 gives a good example of the sort of concrete aids supplied by Professor Greene:

A form of the threefold pronoun is indefinite (*any*, *any one*, *anything*):

- (1) *Always* after *num* and in composition with *ec-*.
- (2) Regularly (*not* always) after *si*, *nisi*, *ne*.
- (3) Occasionally after other subordinate connectives, especially relative words.
- (4) Very rarely in an independent declarative clause.
- (5) *Never* when the form begins its clause.

Then comes a paragraph of examples, with references back to the subdivisions given above. There is nothing, by the way, here or elsewhere, to indicate where the examples come from; some, if not most of the examples through the book, are made up by the author, often enough, to be sure, on the basis of actual Latin passages.

In § 39, Professor Greene explains when a form of the threefold pronoun is necessarily relative; in § 41, when it is necessarily interrogative. In § 43, he notes that "when the subjunctive is subordinated by a form of the threefold pronoun (other than *quod* substantive, 39, b, and *quis* or *quid*, 41, b), the matter is not always simple". In § 43, he offers some useful hints as to how we are to solve the main problem here—"to distinguish indirect questions from the various relative clauses that require the subjunctive and to interpret the latter correctly". One might, by the way, note that the Romans themselves could not always do this; see the article by Miss A. F. Bräunlich, *The Confusion of the Indirect Question and the Relative Clause in Latin*, *Classical Philology* 13 (1918), 60-74.

In §§ 45-48 there is a discussion of compounds of *qui*, *quis*. Here, I regret to say, Professor Greene seems not to be successful in his definitions. Better than what he says would be notes like the following:

aliquis denotes someone whose identity is completely unknown to the speaker or the writer.

nescioquis has the same meaning, more plainly and in much higher degree; it is *aliquis* raised to the nth power.

quidam (1) denotes some one whose identity is known, more or less completely, to the writer; (2) it conveys a suggestion that the writer is holding in reserve his information concerning that person.

quilibet, *quivis* belong in affirmative sentences; they are all-inclusive. They mean 'any one' in the sense of 'everyone'.

quisquam and *ullus* belong in sentences plainly negative on their face or negative in implication; they are all-exclusive. Reinforced by the negative, expressed or implied, they mean 'any one' in the sense of 'no one (at all)'. Finally, *quisquam*: *ullus*:: noun: adjective.

In the pages entitled *Helps Toward Analysis* (pages 34-43), there is a good discussion of Conjunctive Words (§§ 60-65); and good sections (66-75) on word-order. The sections on translation (89-104) are also good.

What precedes is a very inadequate presentation of the contents of Professor Greene's book. But such a book does not yield readily to brief analysis. My purpose will be achieved if teachers are induced to secure copies of the book and to study it for themselves. They will, to be sure, find in it many ideas that they have used in their own practice; but they will find them grouped together, in convenient fashion, by a competent scholar, and a devoted teacher, who has made a serious and thoughtful effort to further the teaching of Latin. In conclusion, I may say that, though Professor Greene wrote with both teachers and pupils in mind, I incline to think that his book will be more helpful to pupils via good teaching than if used directly by the Preparatory School pupils themselves.

C. K.

THE GRAECO-ROMAN CIVILIZATION OF SYRIA AND PALESTINE¹

The writer has had two firsthand impressions of the might and the extent of the Roman dominion, first when as a College youth he was shown the distinctly marked traces of a Roman camp in Scotland, north of the Frith of Forth, again, when in 1914 he was passing the summer in the Lebanon and had the good fortune to discover a Latin inscription. It was a votive dedication to Jupiter set up by a local proprietor, who by his name Omrius showed himself to be probably one of those Ituraean Arabs that from the beginning of our era were swarming into Syria and settling down under the Pax Romana, proud to adopt both the language and the religion of their masters. From the land of the Picts to Coele-Syria is a far cry, but the student of that social fabric which we call the Graeco-Roman civilization must include in his interest not only the classical centers but also their peripheries, while withal it is rather on the circumference that we may feel most strongly the character of that civilization, at those points where it came into contact and conflict with other cultures or with barbarism, to mould and dominate them, and to reflect back their influence into the heart of the great complex.

My geographical field is the strip of land lying along the Eastern shore of the Mediterranean, integral part therefore of the region which we call the Mediterranean Basin. We may adopt for it arbitrarily the name Syria, the Southern third of which is more specifically Palestine. Or we might retain for it the name given by the Frankish traders, the Levant, the Land of the Rising Sun. It is the bridge between Asia and Egypt; hence its importance in the Oriental world. And, since in the Mediterranean world the movements of trade and armies and civilization were by sea rather than by land, Syria and not Asia Minor was the face of that world looking towards the vast empires and ancient civilizations of Asia. At the Northern end, this land

passes over by an easy watershed into the valley of the Euphrates, the channel to Babylonia and Assyria. Its metropolis in the age we are considering was Antioch, a wholly Greek city, whose sewage, according to Juvenal, as you will remember, emptied into the Tiber. From here the land stretches South some 300 miles, naturally dividing in long parallel strips, a narrow coast land, and back of this a lofty mountainous country, which is sliced by a great natural depression, the upper length of which is a broad valley, the seat of great cities, the original Coele (or Hollow of) Syria, while the Southern stretch descends into the remarkable gorge of the Jordan and the Dead Sea, the fissure extending to the Red Sea. To the East of this high-land region extends a plateau gradually emptying into the desert, a land whose appropriation by the desert or by civilization depended upon the labors of its occupants and the security afforded by the government. Across this country went the transcontinental trade routes, via Antioch and Aleppo in the North, or via Palmyra in the center, connecting with Beirut or Damascus. At the Southern end the highlands of Judah and the mountains of Moab on either side of the Dead Sea pass into the desert sands or the wild gorges of Edom. But these inhospitable lands were strategically necessary to the commerce of the ancient world. To the Southwest ran the world's great highway by Gaza and Pelusium into Egypt. Through Edom and about the Elanitic Gulf at the head of the Red Sea passed the roads which led into Araby the Blest, the land of gold and spice. A caravan route of importance appears also to have gone due east from Edom to the Southern end of the Euphrates valley. In the ancient Edom were now settled the Nabataean Arabs, who rose to political importance as the purveyors of the Orient for the West. This Levantine world was therefore as necessary to the masters of the Mediterranean as Egypt is in modern times to Great Britain or the Bagdad Railroad to Germany.

The East is so hoary, so apparently unchangeable, that we still lie under the spell of the historical fallacy which imposed upon the Greeks, that the Orient gave only, received nothing in return, was impervious to reflex influences. You Hellenes, said the Egyptian priests to a Greek traveller, are always children, and ever since we have stood in awe of our Oriental mother as though we had never reacted upon her. But Syria is the true borderland between the Europe and the Asia of the ancient world, at first Asiatic or Egyptian as the case might be, then with Alexander falling into the Western community of interest, to be snatched back from Constantinople's control by the Arabic conquest, while this restoration of Semitic dominion has been broken by the imperious attacks of the West in the Crusades, when a series of Frank kingdoms dominated the country from Antioch on the North to Jerusalem and Kerak on the South, or by the survival of the Crusaders' claims in the right of the Venetian and Genoese traders, coming down to our own times.

¹This paper was read at the Twelfth Annual Meeting of The Classical Association of the Atlantic States, held at the Drexel Institute, Philadelphia, May 3, 1918.

And once again as a result of the Great War, Syria may come under the aegis of the West. England holds by conquest its Southern end, its ports are bottled up by the Allied Fleets. In a word, Syria is the part of Asia that shares in the fortunes of the Mediterranean world.

In treating of the archaeology of this Oriental Occidental land I have not time to dwell upon its associations with the Minoan civilization, which we discover now to be a peer of Egypt and Babylonia. I remind you of the rich traces of that civilization found in the excavated tells of Judah, by which in combination with Egyptian archaeology Flinders Petrie was able to lay down the canons of chronology for the archaeology of Palestine. The bloom of the Minoan art is witnessed in Syria, not to have its like there again until the Hellenistic age. But I must begin with Alexander.

Alexander broke down the barrier between East and West, and his victorious campaign from the Gulf of Issus by Tyre and Gaza into Egypt meant more, probably, for Syria than his conquests effected for any other land. For he found Syria a weary and a stagnant land; before he passed he had breathed into her the spirit of Hellenic youthfulness and she revived. Its history from his time on into the Byzantine age is one of the mighty Greek influence, later compacted in the firm body of the Roman State, contesting with, moulding, adapting the native Semitic element, until the day that the primitive Semite was able to wrest back the country to himself in the name of a religion which had no thought of civilization.

With the triumph of the Assyrian Empire in the seventh century B.C. the lands over which its brutal arms had extended were exhausted. Particularly was this the case with Syria, whose liberty-loving cities had stoutly braved the lion. As in the history of Greece these States were incapable of united resistance. The struggle devolved upon changing combinations, the chief center of which was doughty Damascus, while the diplomacy or the terrorism of the conquering Empire gradually broke off the slices which should have maintained a solid front. The results of this slow and painful conquest were a bloodletting which drained the vigor of the Semitic stock and a depopulation through massacre and deportation, a ravaging of the wealth of the opulent land, for Assyria's object was booty, and the crushing of the native spirit. Assyria's programme and its execution are revealed in her monuments; the effects are immortalized for one part of the country in the destruction of the Hebrew States of Israel and Judah.

Upon the collapse of Assyria in 607 B.C., drained of her own lifeblood and unskilled in economics, there arose the Latter Babylonian Empire, lasting two or three generations, which, however, effected no restoration of these ruined lands. Then followed the Persian Empire, which through its bureaucracy established at least a form of order and propped up the ruins from attacks without. But the cunningly contrived taxa-

tion system of that Empire further drained the land of its resources, while its wooden genius brought no spirit of a new life. We know little of the internal conditions of the Empire except as they are reported in the history of the conflict with Greece to the far West, and in the picture presented in Xenophon's *Anabasis*. The only sources from within are the meager Jewish data compiled in the book of Ezra-Nehemiah and the reflection of the times given in the Psalms. It is the dark age of Jewish history and similarly we must suppose the night of the whole of Syria. The heavy arm of the Empire lay upon the sodden, stupid mass of the population, which had lost its civic independence and retained only its ancient theocratic centers, silent foci of the life of the future.

All this was changed in a flash by the advent of the radiant Alexander. There is nothing to show that he was hailed as a deliverer, for there was no enthusiasm left. Syria was involved in the wars of the Diadochi, witnessed the pranks of that robber-knight Demetrius Poliorcetes, and became a football between the houses of Ptolemy and Seleucus, the former holding at least the Southern portion for most of the third century. So much of it as lay under Egyptian control enjoyed the paternal and beneficent rule of the Ptolemies. With Antiochus the Great and his son Antiochus Epiphanes, Syria reverted to the Seleucidan house and suffered in the tragic history of a family possessed with Hellenic *superbia* and Oriental despotism. There was little in the external politics to bode well for the land which had changed masters.

But, while Alexander introduced the age of supermen who claimed without hypocrisy to be gods, it was not that un-Hellenic manifestation which leavened Syria. This leavening came through the subtle influence of the Greek and Macedonian citizens who poured in with the banners of the conquerors, bringing their arts and manners and literature. Whence came all the Greeks, or rather Macedonians, as they preferred to call themselves, I do not know—I opine that Macedonian meant not much more than one who thought he had a claim for a pension—but Greek colonies sprang up over the whole land. They revived the older cities, expanded small towns into metropolises, built new cities.

There was the new creation of Antioch, soon to become one of the four chief cities of the world, and its port Seleucia; further to the South, on the sea, Laodicea and Tripolis; inland, through the fair valleys of the Orontes and the Litány, Apamea, Emesa, Epiphaneia (the ancient Hamath), Arethusa, another Laodicea, Chalcis, Abila, Heliopolis. Further to the South, in Palestine, we find the ancient port-towns Hellenized completely, as Sidon, Tyre, Ptolemais, Dor (Stratonos Purgos), Ashdod, Ashkelon, Gaza, Anthedon. The inland country of Palestine West of the Jordan appears to have been less touched by new settlements, although we may note Scythopolis, but there was a remarkable expansion of the Hellenic city-life in the land beyond, in Gilead and the Hauran. Here lay the cities of the

notable league of the Decapolis, such as Hippius, Gadara, Abila, Dium, Pella, Gerasa, Philadelphia. You note in how many cases Greek or rather specifically Macedonian names were given to the new creations. These were Greek cities, built in regular style with rectilinear streets, colonnades, baths, gymnasiums, public halls, characteristic centers of Greek commercial and spiritual life. Very significant is the fact that the new immigration not merely overlaid itself upon the old, but pushed out to conquer new fields. The land across the Jordan had always been a wild country of prairies and nomad shepherds. Now this was taken up by the new settlers, and the archaeologists have revealed to us how a genuine Greek life brought within the bounds of civilization those regions which had been the stamping ground of Arabs. In true Hellenic fashion these cities established their leagues, like the Decapolis, to make a common cause against the king, or the native barbarians, or the marauding tribes of the desert.

But the insidious Greek spirit permeated also the native Syrian communities. Even exclusive Jerusalem fell a victim. We read in the Second Book of the Maccabees how the High Priest Jason asked of Antiochus Epiphanes permission to set up a Greek gymnasium and form a body of youths to train therein, and to register the inhabitants of Jerusalem as citizens of Antioch. And we are told that he established such a gymnasium right under the Capitol, and caused the young gentlemen to wear the *petasos*. And so, 'there was an extreme of Greek fashions', and the priests, 'neglecting the sacrifices, hastened to enjoy that which was unlawfully provided in the palaestra' (Chapter 4). It was against these renegade Jews that the Maccabaeans and their fellows revolted, and the mad attempt of Epiphanes to destroy the Jewish religion was a consequence of the defection of the Jewish aristocracy and hierarchy to Hellenism. This episode in the life of the obstinate Jewish community illustrates the process that spread fast and without opposition throughout Syria. What the Empires of Assyria and Persia had never effected in the way of unification was attained by the life-giving salve of the Greek civilization. Syria became an integral part of the Western world, to receive and equally to give mighty contributions.

The political history of the Seleucids would seem to have afforded Syria little opportunity of developing the arts of peace. There were the several 'Syrian Wars' with the Ptolemies, which harassed the land, the collapse of the ambitious empire under Antiochus the Great, who challenged Rome, and the miserable failure of Epiphanes, who could not suppress the Jews or the Parthians. There followed a wretched history of rival claimants to the throne of Antioch, until Pompey entered to make order in the name of Rome. But the loquacious Hellenistic historians and raconteurs give a truer idea of the social life, while the brilliant remains of the Greek cities and homesteads inform the archaeologist of an intense and variegated life, such as we associate with the name of Hellas. Indeed, Syria had be-

come another Magna Graecia. We may liken the political and the social conditions of the land to those of Europe in the Middle Ages. There was the strife of Guelph and Ghibelline, of rival emperors, contesting nations, robber barons; but the same age produced the cities of Italy, the cathedrals of France, the ports of Northern Europe, and developed the spirit of nationality. And so in Hellenistic Syria the Greeks restored in their democratic fashion the native city-life, governed themselves, and, through 'gifts', diplomacy, or the resistance which they could offer by happy combinations, were able to weather the political storms. The Syrian Greek found himself in a political turmoil which he had learned to meet and flourish in from his homeland days.

Moreover, there were many points of similarity in the new environment with that of the mother country, and the Hellenistic immigrant could expand in a congenial atmosphere. Along the length of Syria lies the blue Mediterranean, which can be seen far inland from any high point. It was dotted with seaport towns as old as Minos, from which the Phoenicians had gone forth to rival the Greeks in the control of the sea. The atmosphere was much the same, but with a bluer sky. It was the land of the olive and the vine, of wheat and orchards. In many parts there was the like natural scenery, in the tree-covered heights of the Lebanon, in the deep romantic valleys with their rushing streams. One may believe it was with thought of Delphi or of the Vale of Tempe that the Greek built his shrine to the great god Pan at the cave under Hermon, where the Jordan gushes forth, or beautified the native worship of Adonis at his romantic sanctuary in the heart of the Lebanon at Apeca, or cherished the beautiful park of Daphne, name of sweet Nymph, nigh to Antioch, place of consecrated but unholy pleasure. The native gods were amiable. The Baals of the mountains became Zeus under various surnames, the Els of the trees and the waters were identified with the nature deities of Greece. The rude Nabataean stone god became Dionysus; Melkart of Tyre became Heracles, the Syrian trinity was equated with Zeus, Minerva, and Mercury. Epiphanes was fain to turn the Lord God of the Jews into a Zeus Ouranios, and at Shechem, the center of the Samaritans, he erected a temple to Zeus Xenios, which we might translate into 'God of Liberalism'. Philo of Byblus reports the Phoenician Sanchuniathon for the identification of the Phoenician deities with those of Greece along with the transfer and development of Hellenic mythology.

Also the native city life was congenial to the Greek; in this he and Syrian could agree. For most of Syria the *polis* was the natural unit, controlling the surrounding country until it met the bounds of a neighbor. The Semitic offices were rebaptized with Greek names, the Elders became the Boule, the commercial and spiritual life of the town was intensified. Just as it happened in Greece, the city was developed at the cost

of the country districts. The Pseudo-Aristeas tells how the land of Judah was in danger of being denuded of its population, so strong was the tendency towards city life. We can well imagine this from the charms of those beautified cities of Hellenic style.

In this favorable environment the Greek genius bloomed again. It is too much the habit of students or at least of teachers of Greek to stop with the fall of the Athenian State. But, after that, Greece was only transplanted, and the new growth is witness to its virility equally with the first bloom. Syria's contribution to Hellenistic thought and literature makes a notable list. In philosophy Syria contributed Zeno, the founder of the Stoic School, a native of Phoenician Cyprus, whose theology has its oriental foundations, and Posidonius of Apamea, whose worth for Roman thought is now coming into appreciation. Of the Epicureans, Zeno of Sidon and Philodemus of Gadara were Syrians. Of rhetoricians there were Maximus of Tyre, Libanius of Antioch, and Longinus, the sage of Zenobia. In poetry we have the founder of the Anthology, Meleager of Gadara, a city in the Palestinian Decapolis, whose idylls, as comparison with the biblical Song of Songs shows, breathe the air of Syria in a Greek dress. For historians we have Nicolaus of Damascus, also a distinguished Stoic, who was a chief source of the invaluable historian Josephus, himself a Hellenized and Romanized Jew, Ammianus Marcellinus, the last great pagan writer of Rome, and Procopius of Caesarea, the annalist of the court of Justinian and Theodora. Publilius Syrus delighted the Roman people with his mimes and his proverbs. Greatest of all was Lucian, who came from Samosata, in the region towards the Euphrates, but who carefully calls himself a Syrian: his mordant humor may be Semitic as well as Grecian.

But the bushwacking, god-defying politics of the Syrian tyrants had its nemesis. That fair city-life and its civilization could not have held their own in the crash of the Hellenistic States, without a firmer hand to uphold internal order and resist the ever-threatening invasions of the Arabs from the South and the Parthians from the East. The general *débacle* of the first century B.C. is observed in the ease with which the Arab Nabataeans and Ituraeans were able to establish themselves along the Eastern borders of Palestine and into the heart of the Lebanon, various tyrants seizing such domains as they chose. The sorry days of the last of the Hasmonaeans in Jerusalem, who became not much better than bandit kings, are witness to the political degeneration of the times. It was a half-Edomite Herod who illegitimately seized the Jewish State and by shrewd diplomacy was able to establish himself and his family in the Roman favor. In the year 40 B.C. the Parthian hordes swept through the land of Syria and reached and possessed Jerusalem. Pompey had brought the Roman might into Syria in 63, but the land was swept into the maelstrom of his war with Caesar, then of the struggle between the successors

of these champions, until the triumph of Octavianus brought peace to the world and also to Syria.

Rome brought no new spiritual life (what flourished still of this was Greek), but she made peace. It is most interesting to note how the deliberate and shrewd policy of Augustus and the succeeding administrations brought order out of chaos. The picture of this new internal security is given in the Gospels, where we have the Roman officers, the procurators, centurions, publicans, insistently upholding the Roman order to the great profit of the Empire, but equally to the well-being of the citizens, seeing or trying to see that justice was done between native and native, as in the cases of the Jewish People vs. Jesus of Nazareth and Saul of Tarsus. The fanatical uprising of the Jews against their Roman masters, which ended in the destruction of their State in 70 A.D., was exceptional; in general the Jewish Syrians were content with and flourished under the dominion of Rome.

Symptomatic of the new régime was the building of cities or at least the restoration and enlargement of ancient towns. Herod was such a master builder, not only in Jerusalem and its temples, which he doubtless rebuilt in as Hellenic a style as possible, but also in his recreation of the noble city of Samaria, whose imperial dignity has been in part revealed by the Harvard Expedition, and in his foundation of the port of Caesarea, which was to become the administrative center of Palestine. In Galilee there was the creation of Tiberias, which became the dominating city of the district and gave its name to the lake of Gennesaret. Indeed all evidence shows that there was a great civic and industrial expansion of Palestine, witness to which is to be found not only in the Gospels but also in the Talmud. The cities along the coast were revived, notably Beirut, which now became the chief port of the Lebanon district; many became Roman colonies. The new era was marked by several of these favored cities establishing new civic eras, like those of Gaza and Bostra, which long remained canonical for native chronology.

Externally the development is marked by the pushing forward of the Roman frontiers into the desert to the South and the East, so as cast a cordon about the isolated outpost cities and to secure the avenues of trade. It is instructive to observe on the maps representing the expansion of the Empire how the Provincia Arabia developed. There were the outlying Roman claims of imperium to the South of Judah towards the Red Sea, that valuable artery of commerce, and to the East beyond the Dead Sea and the Jordan. The Nabataean kingdom was finally incorporated in the Province in 104, and the Roman lines now bulge far out to the South and the East, taking in the districts of Moab, Ammon, Gilead, the Hauran, the Trachonitis. Much of this country was, throughout the days of the Semitic civilization, wild land; now it was brought under control, with sure defence against the Arab hordes. The old cities were rebuilt and developed to a greater

size and importance, the land was intensely cultivated and found fertile, and such a population poured in that even the lava tracts of the Trachonitis were settled with towns. Great Roman roads ran through the length and breadth of the land, facilitating the movements of armies and of trade. Were it not for the explorations of the archaeologists and the accounts and the pictures they bring home, we could not believe what the Roman historians tell us of the extent and the wealth of those Eastern limits of the Empire. Here archaeological study gives us the promise and suggests to us the means of the economic rehabilitation of those lands, which have again run wild since Rome and Byzantium surrendered them.

The same forward push is to be marked in the Northern districts of Syria. Here we have the wonderful development of civilization's outpost in the desert, Palmyra, now become the connecting point for Damascus and Beirut with the Mesopotamian trade. The importance of this city is distinctly a contribution of the Roman Empire, although its citizens were Syro-Arabs and Greeks. Palmyra and its glories are known at least by name. But equally interesting is the knowledge we have gained of the series of towns which lined the roads to that solitary city, bringing their water by long aqueducts from distant hills, through a country which now is an arduous journey of days for the venturesome tourist.

Further North, again, across the mountains to the East of Latakia and Antioch lie regions of vast archaeological interest. Our most extensive knowledge of them comes to us from American scholarship, particularly that which is settled at Princeton. The American Archaeological Expedition (1899-1900) and the Princeton Archaeological Expedition (1904-1905, 1909) have given us fascinating revelations of the deserted towns of those regions, forums, villas, the earliest of Christian Churches in original shape. They are Syrian Pompeii's above ground, for ages abandoned by their inhabitants, but eloquent witnesses to the glory of Rome, which protected and encouraged its citizens to settle in areas which now appear to be desert of soil and are infested by robbers. With these pictures before you, take up your Roman historians, your Itineraries, the *Notitia Dignitatum*, the Lists of Bishops, and fill out the bare items of the dry word with the life of that pulsing humanity which once occupied those wastes, gone never to return, unless out of the present Great War a new light shall come from the West upon Syria.

It would be interesting to follow the various stages of the Roman dominion in this land, which only began with Augustus. Syria enjoyed the beneficence of the age of the Antonines, and its monument is the temples at Baalbek, beautiful beyond compare in their Oriental adaptation of Greek art. The Roman spiritual genius settled in the land by the establishment of a great school of law at Beirut, and Ulpian and Papinian, among the first of the great Roman lawyers, were Syrians. How much did the native Oriental idea of

autocracy contribute to that Roman law which had its expression in Diocletian and Justinian?

With the dangers confronting Rome on its Eastern borders in the third century Syria became again a pivotal point of the fortunes of the Empire. This is typified in the line of the Emperor Septimius Severus, which may be called the Syrian Dynasty. Severus married the daughter of the High Priest of the god Elagabal of Emesa, and through the relationships established by this marriage there sat on the throne of the Caesars the shocking Elagabalus and the gentle, liberal-minded Alexander Severus. A successor on the throne was Philip the Arab, a native of Bostra in the Hauran. The rise of the Sassanian Empire and the meteoric outburst of Palmyra under Odenathus and Zenobia endangered the Roman control of the Orient, and a Roman Emperor, Valerian, was defeated and taken prisoner by the united enemies, while even Egypt fell under Zenobia's control. Vengeance came sure and swift, and Palmyra was crushed.

A word is to be said on Syria's influence on Rome. From that land, as from Egypt and Asia Minor, came all sorts of strange religions. The Syrian rites of Atargatis rivalled those of Isis and the Great Mother. You have the classical account of them in Lucian's *De Dea Syria*. More somber to this world's eye were the religions of Palestine. The Jew infests the streets of Rome in the lines of the Latin satirists, subtly adding his testimony to the belief in the One God. And then come the Christians, worshipping at first in catacombs, but at last becoming masters of Rome's fate and making her eternal as a Holy City. Rome owes much to despised Syria.

In the following century comes the division between East and West within the Empire, but Syria still maintains its connection with Hellenism through the Byzantine control. More important still was the establishment of the Christian faith, a Syrian religion, as the religion of the Empire. Syria enjoys the renown of many of the great theologians, of Eusebius, of Origen, at least as a sojourner, and of the thinkers of the Antiochene School. Christian architecture sprang up. Constantine's Church at Bethlehem and Justinian's in the Haram, at Jerusalem, remain among the most perfect types of that art. Religion became a new solvent in place of civilization or politics; the elements fell to Greek or Semitic ways of thinking in many sects. But the sentiment of religion still bound the world with the West, and the Latinist should not be ashamed to read the Bordeaux Pilgrim, the letter of the matron Paula (the disciple of Jerome), the diary of Silvia of Aquitaine. Christian pilgrims kept up the vital connection of Syria with our Western world, until the Young West broke out in the Crusades to snatch the Holy Places from the Saracen. Then we have Christian kingdoms of Antioch, Tripoli, and Jerusalem stretching through the land, modelling Syria after the fashion of feudal Europe, while their ruined castles still dominate the length of the country.

I have one practical purpose in presenting this paper, without which I should not have imposed my topic upon you. As a Semitist and Orientalist in my studies I would take this opportunity to press upon you the point that Syria is a land for the Classicists as well as for the Semitists. We may in driving down the archaeological spade strike the original Semitic substratum, but as often possibly not. But, wherever the archaeologist goes, there are the remains of the Graeco-Roman civilization, rich spoils for you scholars. That Syrian province is part of your world, woven into its web and woof by the spirit of Greece and the strong hand of Rome. The garment has indeed been rent, but then it is only with fragments of the past that we students can ever deal. If I as a provincial make appeal for my Syria, do not be so provincial as to reject my plea. It was a Syrian provincial, a Jew of Tarsus but a Roman citizen, who made his appeal unto Caesar, and he got his hearing in Rome².

UNIVERSITY OF PENNSYLVANIA. JAMES A. MONTGOMERY.

CLASSICAL ARTICLES IN NON-CLASSICAL PERIODICALS

II

- American Historical Review—October, The Extraordinary Commands from 80 to 48 B.C.: A Study in the Origins of the Principate, Arthur E. R. Boak.
- The American Schoolmaster—Nov. 15, Tantalus—The Greatest Sufferer in the World, O. O. Norris.
- Art and Archaeology—July-August, The Boscoreale Frescoes in the Metropolitan Museum of Art, Gisela M. A. Richter; Rome and June, Grant Showerman; The Tomb of Virgil, Francis W. Kelsey; Hadrian's Villa, Norman E. Henry.
- Educational Review—September, Latin as a Utility, Albert S. Perkins.—October, Our Common Latin Heritage, Frank Gardner Moore.
- The Evening Sun (New York)—December 21, The Study of the Classics [an editorial based on the resolutions adopted by The American Academy of Arts and Letters, on December 15, 1918. See THE CLASSICAL WEEKLY 12.80, 96].
- The Historical Outlook (formerly The History Teacher's Magazine)—October, The Trade Routes of Western Asia, W. L. Westermann.
- The High School Journal (North Carolina)—October, The Teaching of Latin in the High School. The Teaching of Vocabulary, George Howe; The Result of an Investigation of Sixteen First-Year Latin Books, Lawrence L. Lohr, Jr. [the purpose of this investigation was to find out which topics in first year Latin work received the greatest amount of emphasis, in sixteen well-known Beginners' Latin books].—November, A Latin Form Test for Use in High School Classes, Lawrence L. Lohr, Jr.; The Teaching of Latin in the High Schools. Bibliography for High School Latin Teachers, Lincoln Walker Keyes.—December, Latin Form Test for Use in High School Classes. Part II, Lawrence L. Lohr, Jr.
- Journal of Education—October 10, Is Caesar Enough Latin? William J. Alexander [the author seems to urge that Caesar be read in the second, third, and fourth years of the High School course, because in this way the student will come really to know and to appreciate Latin].—November 21,

- Ariovistus and William II, Benjamin W. Mitchell.—December 12, The Practical Value of Latin in War-Modified Education, Albert S. Perkins.
- The Outlook—November 13, A Classic Instance, Henry Van Dyke [a story, with the World War as its text, which constitutes a plea for the Classics].
- The Psychological Review—November, A Contribution to the Experimental Study of Analogy, Erwin A. Ester.
- The Quarterly Review—July, The Last of the Latin Historians [Ammianus Marcellinus], A. L. Fisher.
- The Sewanee Review—Jan., Martial the Epigrammatist, Kirby Flower Smith.
- School Review—October, Liberal Education Without Latin, David Snedden [hostile to Latin].
- School and Society—August 10, Industry and the Liberal Arts, Charles H. Judd; "Humanistic" Studies and their Relation to Liberal Education, David Snedden.—September 14, The Basis of Education in a Democracy, W. L. Carr.—September 21, Latin in Place of German, B. L. Ullman.—November 2, The Importance of the Classics in Education from the Standpoint of Medicine, John L. Heffron [hostile to Latin].—November 9, Vocational and Humanistic, H. C. Nutting.—December 7, Prospective Changes in Educational Standards and Ideals, R. M. Ogden; Humanistic Studies as Compensation for Lost Transcendental Values, Wesley Raymond Wells. [These two papers make an interesting and effective plea for Humanistic studies].
- South Atlantic Quarterly—October, William Chislett, Jr., The Classical Influence in English Literature in the Nineteenth Century and Other Essays and Notes (Charles W. Peppier).
- Studies in Philology (The University of North Carolina)—October, Foreshadowing and Suspense in the Euripidean Prolog, Donald Clive Stuart; The Poet Ovid, Kirby Flower Smith; Senatorial Speeches and Letters in Tacitus' Annals: Part I, G. A. Harter; Pindar, O., viii, 53 ff., Charles E. Whitmore.
- The Texas Review—July, October, Pan-Germanism in the Age of Pericles: I. The Warring Nations and Their Purposes, II. Conduct and Results of the War, W. J. Battle.

THE PHILOLOGICAL ASSOCIATION OF THE PACIFIC COAST

The twentieth annual meeting of The Philological Association of the Pacific Coast was held in San Francisco on Saturday, November 30, 1918. The following papers were read: The Poimandres, A Type of Second Century Religious Philosophy, by Dr. William J. Wilson, of the Hitchcock Military Academy; The Four Daughters of God in Spain, by Professor Hope Traver, of Mills College; The Canterbury Tales at Chaucer's Death, by Professor John S. P. Tatlock, of the Leland Stanford Junior University; Notes on Stevenson's Olalla, by Professor Ramón Jaén, of the University of California; Latin Adjectival Clauses with the Subjunctive, by Professor Frank H. Fowler, of the Leland Stanford Junior University; More Light on the Greek Theater of the Fifth Century B.C., by Professor James T. Allen, of the University of California; Chaucer's Prioress's Tale, by Professor Walter Morris Hart, of the University of California; The Real Nature of Dissimulation, by Professor Albert J. Carnoy, of the University of California; The Wrath of Achilles, by Professor Augustus T. Murray, of the Leland Stanford Junior University.

The following papers were presented to be read by title: On Some Passages in the *Silvae* of Statius, by Professor William A. Merrill, of the University of California; Hrozný's Conception of Hittite, by Professor George Hempl, of the Leland Stanford Junior University; An Idiomatic Use of "This", by Professor William H. Carruth, of the Leland Stanford Junior University; A Note on Goethe's Advocacy of Burns, by Dr. Lawrence M. Price, of the University of California; Interpretation of the First Canto of the Divine Comedy, by Professor Oliver M. Johnston, of the Leland Stanford Junior University; New Gods for Old, by Dr. William Chislett, Jr., of the University of California; Aristotle's Theory of Poetry in the Light of the New Aesthetic, by Professor Jefferson Elmore, of the Leland Stanford Junior University; Vowel Geminization in English Spelling, by Dr. Arthur G. Kennedy, of the Leland Stanford Junior University.

²Selected Bibliography:

- E. R. Bevan: The House of Seleucus.
- Mommsen: Provinces of the Roman Empire, Chapter x, Syria (New York, 1887).
- E. S. Bouchier: Syria as a Roman Province (Oxford, 1916).
- F. Cumont: Oriental Religions in Roman Paganism, Chapter v, Syria (Chicago, 1911).
- E. Schurer: History of the Jewish People in the Time of Jesus Christ, § 23 (for the Greek cities of Palestine).
- M. de Vogüé: L'Architecture civile et religieuse . . . dans la Syrie centrale (Paris, 1865-1877).
- The Publications of an Archaeological Expedition to Syria in 1899-1900 (New York, 1904).
- The Publications of the Princeton Archaeological Expedition to Syria in 1904-5 and 1909 (Leyden, 1908 ff.).
- R. E. Brünnow and A. von Domaszewski: Die Provincia Arabia (Strassburg, 1909).
- F. J. Bliss: The Development of Palestine Exploration (New York, 1906).
- For maps see Smith and Bartholomew's Historical Atlas of the Holy Land (London, 1915).

Some of these papers may appear in the Transactions of the American Philological Association for 1918; of the others abstracts will be given there.

The retiring President, Professor Gilbert Chinard, of the University of California, delivered an address bearing the title *Literature and International Misinterpretations*. Under a witty manner Professor Chinard presented some serious thoughts touching the danger of judging the spirit of a nation solely through its intellectual manifestations in literature.

The officers elected for the ensuing year are: President, H. C. Nutting, of the University of California; Vice-Presidents, J. S. P. Tatlock and W. A. Cooper, of the Leland Stanford Junior University; Secretary, S. G. Morley, and Treasurer, George M. Calhoun, both of the University of California; Executive Committee (besides the above), C. G. Allen, B. O. Foster, Kelley Rees, and H. G. Shearin.

H. C. NUTTING.

COLLEGE ANNOUNCEMENTS AND THE CLASSICS

Professor R. C. Flickinger, of Northwestern University, calls my attention to a matter which may be of interest, and mayhap of importance, to supporters of the Classics in Collegiate circles.

The announcement of the College of Liberal Arts, Northwestern University, lays down fifteen units of credit as necessary for admission to the College, as follows:

A. At least three units of English, one unit of Algebra, and one unit of Plane Geometry.

B. Foreign languages — Latin, Greek, French, German—at least three units of one of these languages or two units of each of two of them.

C. Other subjects sufficient to make, with the above, an aggregate of fifteen units.

After a few explanatory details, the following paragraph appears:

Although the University permits great latitude in the presentation of subjects for admission, all studies are not regarded as equally beneficial. The subjects in Group A are essential to success in college courses, and experience has shown that students who attain high standing in college present for admission a liberal amount of credit in the studies under Group B, especially Latin. To fulfill the specific requirements of the college curriculum most quickly and thus to enjoy a greater range of elective work, the student should aim to secure in high school an excess of credit in foreign languages rather than the minimum requirement. It is in general advisable to present for credit only such subjects as are named in the Definitions of Units below.

With respect to all this, Professor Flickinger writes as follows:

Here we still require Latin or Greek for graduation on the A. B. programme, but this paragraph would tend to increase the number of freshmen who are in a position to continue their Latin into College. It is true that comparatively few High School students and only a few of their teachers read these provisions in the various College catalogues; yet such a statement does exercise a considerable influence. It would be especially effective in the catalogue of institutions which no longer

require Latin or Greek for graduation and it could no doubt be inserted in many cases upon the initiative of the local classical professors. For the classical requirement has often been dropped for the reason that students with four years of Latin, though ideally desirable, can no longer be obtained in sufficient numbers. Many faculty members who favored the change for this reason would be willing to vote for a statement in the catalogue which would increase students of this type without frightening away others.

C. K.

THE DIAL AND THE CLASSICS

In *The Dial* for November 2 last (65,369) appeared an editorial which is of particular interest to classicists, in view of the general attitude of the *Dial* to contemporary questions, and in view more especially of the fact that the Editor-in-Chief of the *Dial* is Professor John Dewey, of Columbia University. The editorial ran as follows:

Preservation of the study of Latin has recently been advocated with great force by M. A. Meillet, a professor at the Collège de France. This distinguished philologist sees in the linguistic diversity of modern Europe one of the strongest forces making for Continental disunity. The war will in all likelihood intensify rather than lessen the movement for the adoption of separate languages by small nationalities—a movement which has been going on for over a half-century with accelerating speed and intensity. If the unity of European civilization is to be maintained unbroken, some common bond must be discovered or revived. It is disconcertingly true that, however sympathetic we may be to this linguistic decentralizing movement on political grounds, culturally speaking the ideas expressed in these new literatures are for the most part the common stock of modern thought. M. Meillet is probably correct in thinking that for cultural purposes the old and widespread languages are sufficient. Consequently the adoption of a new language by a small people is as likely to erect barriers between that people and the outside world as to enrich its own particular heritage. To counteract this centrifugal tendency M. Meillet suggests that the study of Latin should be maintained. A knowledge of Latin shows the relationship of the Romance languages to each other and of the Romance languages as a whole to English and German. But primarily a knowledge of Latin enables one to discern those ideas which are the common heritage of European civilizations as a whole. Just why M. Meillet should have chosen Latin for this purpose of linguistic unification may seem somewhat arbitrary to those who are ever keeping their axes sharp against the classicists. Yet somehow the ancient humanism, divorced from the immediacies of scientific discovery and experiment, seems today in the crowded hatred of strife a more healing and gracious doctrine than it did in the first days of July 1914, when the concepts of creative practicality were regarded as the surest instruments for the establishment of the social millennium.

C. K.

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